ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

—OF THE—

Fifty-Seventh Annual Session

—OF THE—

SALEM BAPTIST ASSOCIATION,

—HELD WITH THE CHURCH AT—

GOOD HOPE, PIKE COUNTY, ALA.,

Commencing on Thursday, Oct. 3, 1895.

D. C. ALLEN, Moderator.....Brundidge.
W. B. DARBY, Clerk.....Henderson.

Montgomery, Ala.:
ALABAMA BAPTIST,
1895.

MINUTES.

The Fifty-Seventh Annual Session of the Salem Baptist Association was holden with the church at Good Hope, Pike County, Alabama, and commenced on the 3rd day of October, 1895, and continued three days.

The appointee being absent, Elder W. A. Cumbie preached the Introductory from the text: "And ye shall be witnesses unto me," etc., recorded in the eighth verse and first chapter of Acts, at the close of which a recess of two hours was taken for refreshments.

AFTERNOON SESSION.

Promptly at 2 o'clock p. m., the Messengers assembled in the house, and were led in devotional exercises by Elder J. M. Loflin of the Centennial Association.

The former Moderator, Elder D. C. Allen, called for the letters which, by request, were read by Bros. J. H. Stephens and J. M. Loflin.

The following messengers from the churches were enrolled:

Providence—Dennis Rodgers and J. D. Carter.
Mt. Moriah—J. T. Nunnelee, C. N. Mallet and J. B. Youngblood.
Bethlehem—J. E. Ray and S. K. Taylor.
Chapel Hill—J. R. G. Mills and S. B. Stephens.
Shady Grove—Elder D C. Allen.
Enon—S. R. Renfroe and J. L. Braswell.
White Rock—Henry Spencer and W. J. Jones.
Lebanon—J. B. Youngblood.
Good Hope—Elder W. A. Cumbie, Bunyan Youngblood, J. E. H. Rushing and T. J. Youngblood.
St. John—Elder E. M. Brooks
Hephzibah—F. H. Allred, T. S. Sanders, C. D. Rhodes, J. R. Griffin and E. A. McPherson.
Starkeville—A. R. Faulk and J. F. Railey.
Henderson—W. B. Darby, C. M. Logan, J. T. Sanders, E. H. Drinkard and J. W. Head.
Ebenezer—I. C. Andress and N. H. Green.
Antioch—I. B. Armstrong, E. W. Smith and W. J. Wilson.
Bethel—S. J. Andress, M. L. Wadkins and J. J. DeFee.
Zebulon—B. F. Hickman and J. H. Tillery.
Spring Hill—J. P Macon, T. J. Daniel and Hiram Nelson.
Harmony—J. J. Nelson and Newman Turner.
Richland—J. J. Griggs and J. T. Green.

The election of officers being next in order, on motion the rule was suspended and the Clerk instructed to cast the ballot of theAssociation for the officers of the last session, whereupon it was announced as follows: For Moderator, Elder D. C. Allen, and for Clerk-Treasurer, W. B. Darby.

The Moderator thanked the Association for its continued confidence in him and declared ready for business.

The Committee on Divine Service was then appointed as follows:

S. K. Taylor, with the pastor and deacons of Good Hope church; also Committee on Finance—J. E. Ray, C. M. Logan and S. J. Andress.

Time for meeting and adjournment was then fixed: Meet at 8:30 a. m., adjourn at 11 a. m., for preaching and dinner; re-assemble at 1:30 p. m., and adjourn at pleasure.

Correspondents being called for, the following named Brethren responded: Elder J. L. Youngblood and Brothers S. J. Townsend, Jno. E. Long and W. H. Barnett, from Troy Association; Elder J. M. Loflin from the Centennial, and Elder J. H. Stephens and Brother I. L. Mills, from the New Providence; Brother J. M. Carter from the newly constituted church at Goshen.

Upon calling for agents, The Alabama Baptist was represented by local agents—Elder J. L. Youngblood, W. A. Cumbie and D. C. Allen. (All our College, Mission and Sunday School Boards were without representation, and our boys and girls going to Highland Home College (Campbellite) for an education.

The Clerk then made formal announcement of the death of Elder G. G. McLendon, and the Moderator announced the following as a Committee on Deceased Ministers and Deacons: W. B. Darby, W. A. Cumbie and J. W. Head, to report tomorrow afternoon.

The Association then adjourned. Prayer by Elder J. L. Youngblood.

SECOND DAY'S SESSION

Was called to order promptly at 8:30 a. m., by the Moderator. Prayer by Elder J. H. Stephens.

Minutes of yesterday's proceedings read and adopted.

The roll was then called and revised.

The regular Committees were announced as follows:

On Documents—J. R. G. Mills, J. T. Sanders and Henry Spencer.

On Bible Cause—S. J. Andress, J. J. Griggs and I. B. Armstrong.

On Nominations—T. S. Sanders, Jake Youngblood and E. H. Drinkard.

On Periodicals—C. N. Mallett, J. F. Mitchell and J. P. Macon.

REPORT OF STANDING COMMITTEES.

ON EDUCATION.

Your Committee deems it unnecessary in this enlightened age to attempt to show the advantages resulting from an advanced system of education ; for none will deny that it is the very bulwark of American liberty and freedom. The progress of the age demands it, and the farmer, doctor, lawyer or preacher who neglects it is just simply left. Any honest effort to secure it is, in a sense, commendable. The time is fully come when an educated ministry is imperatively needed. We would recommend that the Association foster and patronize by material aid this particular branch of our conventional work. Our young ministers should be given all the advantages afforded by both a college and the seminary, in order, if for nothing else, to prepare them to meet scientific skepticism. It has been said that "the Baptists as a rule are unlettered and void of refined culture." If that is true, we of the old Salem Association ought to bestir ourselves in behalf of our Zion. In this connection we would cite our membership especially to our own Judson for the girls, and Howard College at East Lake for the boys, and commend them as eminently worthy of our patronage and encouragement. Both of these institutions are distinctively Baptist and belong to the State Convention, and by all means we should patronize our own enterprises.

The Seminary at Louisville, Ky., is pre-eminently the best Theological school for Baptists in the United States, if not in the world. It is just the ideal for young ministers. Let us encourage and patronize it too.

Respectfully submitted.

W. B. DARBY, Chairman.

Spoken to by W.B. Darby, Elders J. M.Loflin, D. C. Allen, W. A. Cumbie, E. M. Brooks, and enthusiastically adopted.

The report on Temperance was read as follows:

ON TEMPERANCE.

Your Committee on Temperance, after close scrutiny, is of the opinion that beverage drinking and drunkenness are greatly decreasing in our county. We are glad to note, that it is a rare sight to see a man beastly drunk anywhere. Both law and public sentiment condemn it, and we believe that if the churches and their pastors continue to demand it, and enforce their discipline rigidly against it, it will in a few short years be remembered only as an extinct relic of barbarism. It is a noted fact that with a few exceptions, negroes and notorious white men only frequent the saloons. No reputable gentleman can afford to be seen hanging around and conversing with such company. Such lamentable sights, we are glad to be able to report, are now very rare. Let us continue the warfare, praying that the time may speedily come when the doors of dram shops shall be closed forever, and we earnestly solicit the influence of our sisters against this great evil.

Respectfully submitted.

J. W. HEAD, Chairman.

Discussed by Elder W. A. Cumbie and adopted.

The hour for preaching having arrived, the Association adjourned.

Eld. John L. Youngblood preached from John 12:15, at the close of which a collection for missions was taken up amounting to $7.25.

EVENING SESSION.

Called to order by the Moderator, and the consideration of reports resumed.

The Treasurer's report for the last year was read and approved.

The Committee on Nominations submitted the following report which, upon motion, was adopted:

Your Committee on Nominations would report—

1. That our next meeting be held with the church at Henderson, on Thursday before the first Sunday in October, 1896, and that Eld. W. A. Cumbie preach the introductory.

2. Delegates to the State Convention—Elds. W. A. Cumbie, D. C. Allen, and brothers W. C. Sanders and W. A. McBride.

3. Delegate to Southern Baptist Convention—Eld. D. C. Allen.

4. Executive Committee for the ensuing year—C. N. Mallett, J. W. Head and Hiram Nelson.

Respectfully,

T. S. SANDERS, Chairman.

Adopted.

The Committee on Deceased Ministers and Deacons reported as follows:

Elder George Granberry McLendon was born in Morgan county, Georgia, on December 14, 1807, and died at Ansley, Ala., on the 15th day of September, 1895, making him 87 years, 9 months and 1 day old. He came with his father to Alabama in the year 1818, and settled in Conecuh county. Six years later they moved to Pike county and settled near the site of Brundidge, where he grew to manhood; and in January, 1828, was married to Miss Martha Martin, joined old Salem church, and was baptized by Eld. Hillsman Hill on July 9, 1832. Was ordained a deacon April 27, 1833, and elected clerk of his church July 27, 1837; was ordained to the ministry July 27, 1840. He was a licensed minister before and at the time of the split in the Baptists, and bore a conspicuous part in those trying times, and was a consistent member of this Association and gave it the name of Salem. For three years he was employed by this Association as missionary, and as a result a great many churches were constituted and several new associations were formed. Though uneducated, his mind was strong and logical. He reasoned from cause to effect, and his unanswerable arguments were shunned by errorists, yet they admired his devoted integrity. His wife, Martha McLendon, preceded him to the spirit land, having died October 15, 1886. She was baptized in her teens into the Baptist church, and remained a consistent member up to her death. She was the mother of ten children. To the bereaved family and relatives we extend our heartfelt sympathies.

We also learn that since our last meeting God has called home two esteemed deacons—Bros. J. C. Shirley of Good Hope church, and W. H. Cole of Zebulon, and to the families of these deceased brethren we extend profound condolence.

Respectfully submitted,

W. B. DARBY, Chairman.

The balance of the afternoon was occupied in eulogies by Brs. J. L. Youngblood, J. M. Loflin, D. C. Allen, W. A. Cumbie, S. J. Townsend, J. M. Carter, W. H. Barnett and J. D. McLendon, at the conclusion of which, out of respect for the lamented dead, the Association adjourned. Prayer by J. M. Loflin.

THIRD DAY'S SESSION.

Called to order by the Moderator. Prayer by Eld. E. M. Brooks.

Minutes of the second day's proceedings read and adopted.

Consideration of reports resumed.

Eld. E. M. Brooks read the report on Missions, and on motion, speeches were limited to ten minutes.

REPORT ON MISSIONS.

Our missionary work is conducted by three boards—State, Home and Foreign. A great amount of work in the State is accomplished through our State Board. Men employed 45, sermons preached 1,792; new churches constituted 4, baptisms 333, received by letter 318, Sunday Schools organized 27, number of regular preaching stations without churches 515, pages of tracts distributed 23,010. The board also has in charge the education of our boys at Howard College and the Orphans' Home at Evergreen. The Home Board works throughout the South and Cuba. Men employed 300, baptisms 4,470, by letter 4,039, Sunday Schools organized 429, churches constituted 633, houses built 67. Alabama's contribution, $5,218.69.

The Foreign Board looks after and directs the work abroad. Baptisms reported 3,328. Alabama contributed something over $6,000. Under God's direction "old Salem" will relight the camp fires and help all these boards to push the work to the "uttermost parts of the earth.

Respectfully submitted,

E. M. Brooks, Chairman.

Discussed by several brethren and adopted.

The following report on Sunday schools was read, discussed and adopted:

REPORT ON SUNDAY SCHOOLS.

Your committee finds that the following churches report flourishing Sunday Schools: Spring Hill, Enon, Bethel, Bethlehem, Mt. Moriah, White Rock, Henderson, Hephzibah, Antioch, Lebanon and Good Hope, leaving nine churches without Sunday Schools. This we regret, because we are persuaded that it is a part of church work. And we would urge the brethren to look well to the church's nursery, and let us encourage the interest and thus promote the cause of our Master, and to properly shape the minds of our children while young, and when they are old they will not depart from it.

Respectfully submitted,

M. L. Wadkins, Chairman.

The report on Documents was read and adopted:

REPORT ON DOCUMENTS.

Your committee finds from the letters that two churches, Hephzibah and Bethlehem, ask for letters of dismission from us. And that the trouble existing between Chapel Hill church and the church at Vidette, of the New Providence Association, has been amicably adjusted. And we find further that the querry from St. John church was postponed at the last session to this.

Respectfully submitted,

J. R. G. MILLS, Chairman.

The report on Bible Cause was read and adopted:

REPORT ON BIBLE CAUSE.

Your committee knows of no destitution within our bounds, but believe it to be our duty to employ a colportuer and missionary to travel among and preach to all the people, and to supply, as far as possible, all demands for the Bible and other denominational books. We recommend, therefore, that a fund be placed in the hands of our Executive Committee with instructions to use it in this way.

Respectfully submitted,

S. J. ANDRESS, Chairman.

The report on Periodicals was read and adopted.

REPORT ON PERIODICALS.

Your committee recommends that after a close study of the Bible, our denominational literature, and especially our State organ, The Alabama Baptist, which should be in the home of every Baptist family in the State, the Christian Repository, our Home and Foreign Mission Journal, The Baptist and Reflector, and the American Baptist Flag, are all good papers. We recommend for Sunday Schools the Southern Baptist Convention literature, to be had from Bro. T. P. Bell, Nashville, Tenn.

These are all splendid publications, and we urge our brethren to give them their support.

Respectfully submitted,

C. N. MALLETT, Chairman.

MISCELLANEOUS BUSINESS.

On motion of Bro. W. A. Cumbie, a collection of $7.73 was taken up for indigent minister, Eld. E. M. Brooks, and a resolution adopted requesting each church in the Association to contribute monthly twenty-five cents for his support, and to forward to Bro. J. W. Head at Henderson, Treasurer of the Executive Committee.

On motion, the proposed amendment to our Constitution was amended so as to read: "Article 4. That this Association shall have a Moderator, a Clerk-Treasurer and an Executive Committee."

On motion, the Association, in answer to querry, advises the church at St. John to put the disturbing member out of the church and keep him out.

The following resolution was then adopted unanimously:

Resolved, That we hereby tender our sincere thanks to the brethren, sisters and friends at Good Hope for the hospitable courtesies extended to us during the session.

The Standing Committees were then announced as follows:

On Missions—C. N. Mallett, T. J. Youngblood and M. L. Wadkins.

On Education—Eld. W. A. Cumbie, J. F. Brightwell and W. B. Darby.

On Temperance—Eld. D. C. Allen, J. J. Nelson and W. J. Wilson.

On Sunday Schools—S. J. Andress, I. B. Armstrong and J. R. G. Mills.

The Finance Committee then reported as follows:

REPORT ON FINANCE.

We find for Foreign Missions	$ 33 32
Home Missions	11 50
State Board Missions	13 00
Ministerial Education	5 00
Orphans' Home, Evergreen	19 45
Local use—Executive Committee	30 00
E. M. Brooks, indigent (paid over)	8 23
Minutes	32 44
Missions previously sent	12 87
Total for year	$165 81

On motion, the report was adopted.

The Clerk was then directed to have 500 minutes printed and distributed, and retain the balance of the minute fund for his services.

On motion, the Clerk was instructed to have the minutes printed by a Baptist printing establishment.

The work of the Association being completed, the minutes were read and approved.

On motion, the Association adjourned to meet on Thursday before the first Sunday in October, 1896, with the church at Henderson, Pike County, Alabama.

D. C. ALLEN, MODERATOR.

W. B. DARBY, Clerk-Treasurer.

ORDAINED MINISTERS.

W. A. Cumbie	Troy, Ala.	E. M. Brooks	Frescoe, Ala.
J. B. Youngblood	" "	J. D. Allen	" "
D. B. Mills	" "	T. J. Welch	Banks, "
J. J. Macon	Milo, "	J. J. Nelson	Harmony, "

D. C. Allen, Brundidge, Ala.

CONSTITUTION.

We, the committee appointed to sever the Constitution from the Decorum, and to revise both, have performed the work to the best of our ability, and present the following report:

ARTICLE 1. This body shall be known as the Salem Baptist Association.

ART. 2. The Association shall be composed of the members present, chosen by the churches in our union to represent them.

ART. 3. The members so chosen shall present letters from their respective churches certifying their appointment, together with the number in fellowship, baptized, received, received by letter, restored, dismissed, excommunicated and died since the last session of the Association. Also, a statement of the amount of funds sent up by the church, and for what purpose, and any other contribution made during the year.

ART. 4. This Association shall have a Moderator, Clerk and Treasurer, who shall each perform the duties usually incumbent upon such officers. They shall be elected by ballot.

ART. 5. This Association shall have an Executive Committee composed of five members, who shall be nominated at each session by the committee on Nominations, and elected by the Association in adopting the report of said committee. The Executive Committee shall have power to do, and shall perform all such duties as are usually imposed on such committees.

ART. 6. This Association shall have no power to lord it over God's heritage, nor do any any act by which she can infringe upon any of the internal rights of the churches.

ART. 7. If a church desires to be admitted into this union she shall petition by letter and messengers; and if found, upon examination to be orthodox and orderly, she may be received by unanimous vote, and such reception shall be manifested by the moderator giving the right hand of fellowship to her representatives.

ART. 8. Every church in this Association shall be entitled to two representatives till her number of members reaches fifty; she shall then be entitled to three, and one for each additional fifty or fractional part thereof.

ART. 9. Any church may ask advice of the Association as an advisory council; but the advice given shall not be considered authoritative in matters where the peace of the church is involved.

ART. 10. It shall be the business of this Association—

1 To provide for the general union of the churches.

2. To keep up a correspondence with other Associations of the same faith and order, that the chain of communication may be preserved among the churches.

3. To advise churches in matters of difficulty; and if the communication between any of the churches in this Association be broken, to inquire into the cause of the breach and endeavor to remove the difficulty; but if the breach cannot be made up, to withdraw from any church which may be unsound in doctrine or disorderly in practice until she be reclaimed.

4. To endeavor by earnest efforts to advance the cause of education, Sabbath Schools and Missions by co-operation with the State Convention and the Boards of the Southern Baptist Convention; in a word, to use her best endeavors to advance the Kingdom of our blessed Master at home and abroad.

ART. 11. The Articles of Faith, with proof texts, as found in the minutes of this Association for the year 1857, together with this Con-

stitution and the following Decorum shall be printed in the minutes on every fourth year, and the same, i. e., the Articles of Faith, Constitution and Decorum, shall be read at each session of the Association, immediately after the election of officers.

ART. 12. This Constitution (except Art. 6, which shall never be changed) may be amended by presenting the proposed amendment in writing, which shall lie on the table till the next annual session of the Association, when it shall be adopted if a majority of the messengers present vote for the same.

DECORUM.

ARTICLE 1. All who speak in debate shall rise and address the Moderator in a respectful manner, and shall not be interrupted while speaking unless out of order.

ART. 2. No one shall speak more than three times on the same subject without permission of the Moderator.

ART. 3. The Moderator may take part in any discussion; but before he can do so he must call some brother to preside during such discussion.

ART. 4. No talking, whispering or other confusion shall be permitted while a brother is speaking, nor shall any reflection be cast upon the speaker.

ART. 5. No member shall absent himself from the Association without leave of the body; should he do so, his name may be stricken from the list of representatives.

ART. 6. Should any member violate this Decorum he shall be immediately reproved by the Moderator.

ART. 7. No speaker shall use harsh or insulting language of any brother, or any language improper in a Christian assembly.

ART. 8. This Decorum may be changed at any session by a majority of the representatives present.

T. H. STOUT,
J. P. WOOD,
J. L. YOUNGBLOOD,
JAMES C. MOORE,
Committee.

ABSTRACT OF FAITH.

WITH PROOF TEXTS.

ARTICLE 1. We believe in one only true and living God, the Father, the Son and the Holy Spirit, and these three are one.

PROOF—Exodus, 20:1-2-3; And God spake all these words saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Isaiah, 46:9; Remember the former things of old, for I am God, and there is none else; I am God, and there is none like me. 9:6 For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Matthew 28:19, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. Mark 12:32: And the scribes said unto him, Well Master, thou hast said the truth: for there is one God; and there is none other but he. 1 Timothy 2:5: For there is one God, and one Mediator between God and men, the man Christ Jesus. James, 2:19: Thou believest that there is one God;

thou doest well; the devils also believe and tremble. John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God. 1:4: In him was life, and the life was the light of men—1:5: And the light shineth in darkness; and the darkness comprehendeth it not.—1:23; He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias—x:30; I and my Father are one. 1 John, 5:7: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

ART. 2. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

PROOF—2 Samuel, 23:2; The Spirit of the Lord spake by me, and his word was in my tongue. Acts, 1:16: Men and brethren, this scripture must need have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 2. Timothy, 3:16-17: All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. 2 Peter, 1:21: For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.

ART. 3. We believe in the doctrine of eternal and particular election.

PROOF—Isaiah, 41:8-9 But thou, Israel, art my servant Jacob whom I have chosen, the seed of Abraham, my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Jeremiah, 21:3: The Lord hath appeared of old unto me saying, Yea I have loved with an everlasting love; therefore with loving kindness have I drawn thee. Acts, 13:48: And when the Gentiles heard this they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed. Romans, 8-29:30: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified—9:11-12: (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth;) It was said unto her, the elder shall serve the younger.—9:23: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.—9:27: For this is my covenant unto them, when I shall take away their sins. Ephesians, 1:4-5: According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.—1:11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 1 Peter, 1:2: Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.

ART. 4. We believe in the doctrine of original sin.

PROOF.—Genesis, 6:5-6-7-8: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.—8:21. And the Lord smelleth a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done. Isaiah 1:5-6: Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment. Psalms, 14:1-2-3: The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one. Matthew 15:18-19-20: But those things which proceed out of the mouth come forth from the heart; and they defile the man; for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashed hands defileth not a man. Romans 1:28-32: And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them—4:23: For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.—5:12: Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Art. 5. We believe in man's incapacity to recover himself from the fallen state he is in by nature, by any exertion of his own free will.

Proof—Job, 9:2-3: I know it is so of a truth; but how should man be just with God? If he will contend with him he cannot answer him one of a thousand. Jeremiah, 13:23. Can the Ethiopian change his skin, or the leopard his spots? then ye may also do good that are accustomed to do evil. John, 6:44-45: No man can come to me except the Father which has sent me draw him; and I will raise him up at the last day. It was written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me. Romans, 11:6: And if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. Ephesians, 2:1-9: And you hath he quickened who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. But God who is rich in mercy, for his

great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) And hath raised us up together, and hath made us sit together in heavenly places, in Christ Jesus. That in the ages to come he might show the exceeding riches of his grace in his kindness towards us, through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. Galatians, 2-16: Let no man, therefore, judge you in meat or in drink or in respect of a holy day, or of a new moon or of the sabbath days.

ART. 6. We believe that sinners are justified in the sight of God only by the *imputed* righteousness of Jesus Christ.

PROOF—Isaiah, 2:4-8: Hearken unto me, my people, and give ear unto me, O my nation! for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust; lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation—45:24: Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed—6:3-10: To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and vinedressers. But ye shall be named the Priests of the Lord: men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, as a bride adorneth herself with her jewels. Jeremiah, 23:6: In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. 51:10: The Lord hath brought forth our righteousness; come, and let us declare in Zion the work of the Lord our God. Acts, 4:11:12: This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby

we must be saved. Romans, 3:21-26: But now the righteousness of God without the law is manifest, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. For all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. 14:5: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—4:16: Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. 4:25: Who was delivered for our offenses, and was raised again for our justification.—5:6: For when we were yet without strength, in due time Christ died for the ungodly.—5:8-11: But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.—5:21: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. 2 Corinthians, 5:21: For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him. Ephesians, 1:7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Collossians, 1:13-14: Who hath delivered us from the power of darkness, and hath translated us unto the Kingdom of His dear Son; in whom we have redemption through his blood, even the forgiveness of sin. Revelation, 1:5: And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

ART. 7. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

PROOF—1 Corinthians, 2:10-11-12: But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 2 Corinthians, 2:10: To whom ye forgave anything, I forgive also, for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ. —4:6: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. John 6:27: All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out. Ephesians, 2:1-2: And you hath he quickened who were dead in trespasses and in sins. Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience—2:4: But God who is rich in mercy, for his great love wherewith he loved us.—2:2-5-6: Even when we were

dead in sins hath quickened us together with Christ; (by grace ye are saved), And hath raised us up together and made us sit together in heavenly places, in Christ Jesus.—2:9-10: Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Timothy, 1:9: Who hath saved us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Colossians, 1:11-13: Strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulness. Giving thanks unto the Father, which hath made us to be partakers of the inheritance of the saints in light. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Titus, 3:4-7: But after that the kindness and love of God our Savior toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us, abundantly, through Jesus Christ our Savior; That being justified by his grace, we should be made heirs according to the hope of eternal life.

ART. 8. We believe that the saints shall persevere in grace, and never finally fall away.

PROOF.—Deuteronomy, 33:3: Yea he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words. Canticles, 8:6-7: Set me as a seal upon thy heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned. John 10:28-30. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father which gave them me is greater than all; and none is able to pluck them out of my Father's hands.—7:37: All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out.—6:54: Whoso eatheth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 1 Corinthians, 2:10-12: Same as in "Proof" to Article 7th; 2 Corinthians, 2;10; same as in "Proof" to Article 7th. Ephesians, 2:1-2-4-5-6-9-10; same as in "Proof" to Article 7th. 2 Timothy, 1:9; same as in "Proof" to Article 7th. Titus, 3:4-7; same as in "Proof" to Article 7th. Colossians, 1:11-13; same.

ART. 9. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ; that true believers are the only subjects for these ordinances, and that immersion only is baptism.

PROOF.—Matthew, 3:5-12: Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; And think not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thor-

oughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Mark, 1:5: And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. Luke, 3:7-8: Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. John 3:23: And John also was baptizing in Enon, near to Salem, because there was much water there; and they came and were baptized. Acts, 2:38: Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—2:41-42: Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. Romans, 6:3-4: Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Colossians, 2:12: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 Peter, 3:21: The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. Acts, 8:38: And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him—18:8: And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed and were baptized.

Art. 10. We believe in the resurrection of the dead, and a general judgment.

Proof.—Job, 19:25-27: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. Daniel 12:2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Hosea, 13:14: I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plague; O grave, I will be thy destruction; repentance shall be hid from mine eyes. Mark, 12:24-27: And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but the God of the living; ye therefore do greatly err. 1 Corinthians, 15; chapter entire. 2 Corinthians, 5:10: For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.

Art. 11. We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal.

PROOF.—Matthew 25:46: And these shall go away into everlasting punishment; but the righteous into life eternal. 2 Thessalonians, 1:9: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Revelations, 7:14-17: And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his temple; he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

ART. 12. We believe that no minister has a right to administer the ordinances of the Gospel, except one who has been regularly called and ordained to the work by the imposition of hands of a Presbytery.

PROOF.—Acts 13:2-3: As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. 1 Timothy, 4:5: For it is sanctified by the word of God and prayer.—5:22: Lay hands suddenly on no man, neither be partaker of other men's sins: Keep thyself pure. Hebrews, 5:4: And no man taketh honor unto himself, but he that is called of God, as was Aaron.

TABULAR STATEMENT.

Districts.	CHURCHES.	CLERKS AND THEIR ADDRESSES.	Membership last Reported.	Increase by			Decrease by			Present Membership.	Contributions		Total.
				Baptism.	Letter.	Restored.	Letter.	Exclusion.	Death.		For Minutes.	For Missions.	
First.	Ebenezer	W. A. Tomberlin, Catalpa	96	16	2	----	13	1	----	98	$ 2 25	$ 2 30	$ 4 55
	Enon	C. D. Hardin, Josie	76	4	2	----	4	7	1	70	1 75	1 10	2 85
	Zebulon	W. M. Tillery, Catalpa	19	1	----	----	1	1	1	16	1 00	----	1 00
	Richland	S. M. Green, Brundidge	24	14	1	----	2	----	----	35	1 25	----	1 25
	Providence	Dennis Rodgers, Troy	24	----	----	1	3	----	1	24	75	2 00	2 75
Second.	Bethel	S. J. Andress, Banks	63	21	6	----	----	3	2	81	2 00	20 82	22 82
	Antioch	A. J. Patterson, McLure	31	27	5	2	3	1	----	69	2 50	5 70	8 20
	Bethlehem	C. E. Taylor, Whitewater	23	14	8	1	----	----	----	43	1 00	10 00	11 00
	Shady Grove	T. B. Allen, Brundidge	44	----	----	----	4	----	1	30	1 50	2 00	3 50
	St. John	U. S. Fuller, Frescoe	95	42	7	6	7	2	----	129	2 00	----	2 00
Third.	Good Hope	T. F. King, Troy	79	14	8	1	6	3	2	99	2 00	14 25	16 25
	Hephzibah	E. A. McPherson, Troy	78	15	5	1	1	1	1	96	1 50	8 50	10 00
	Spring Hill	T. W. Law, Milo	127	18	3	1	6	2	2	139	2 10	10 55	12 65
	White Rock	J. R. Whitehead, Baltic	50	21	9	----	----	----	----	80	1 50	1 65	3 15
	Union	C. M. Logan, Henderson	85	20	4	----	2	----	1	106	2 50	22 85	25 35
Fourth.	Mt. Moriah	C. N. Mallett, Curry	34	5	8	----	----	1	1	50	1 75	10 90	12 65
	Harmony	J. F. Brightwell, Harmony	33	2	6	----	6	2	----	47	2 00	2 65	4 65
	Lebanon	J. W. Kelly, Potterville	28	----	----	----	2	----	----	23	1 00	2 60	3 60
	Starkeville	A. R. Faulk, Worthy	16	----	----	----	2	2	----	12	84	----	84
	Chapel Hill	S. B. Stephens, Glee.	51	9	2	----	1	----	----	61	2 50	2 25	4 75
20	Totals		1306	243	76	13	63	23	13	1308	$ 32 44	$ 111 76	$ 142 21

Collected at the meeting for Missions, $7.20; for E. M. Brooks, $7.73.

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ORDER OF BUSINESS.

1. The delivery of Introductory Sermon.
2. Call for and read letters from the churches.
3. Organize by election of officers.
4. Call for petitionary letters.
5. Appoint Committees on Preaching and Finance.
6. Appoint the hours for meeting and adjourning.
7. Call for Correspondents.
8. Call for agents, etc.
9. Appoint Committees on Documents, Bible Cause, Periodicals, Nominations and Deceased Ministers.
10. Call for report on Education and Temperance.
11. Read minutes, call and revise the roll.
12. Call for Treasurer's report.
13. Call for reports on Missions and Sunday Schools.
14. Call for reports of the Committees under 9th item.
15. Miscellaneous business.
16. Appoint Committees on Education, Temperance, Missions and Sunday Schools for next session.
17. Report of Committee on Finance.
18. Fix Clerk's salary and arrange for printing minutes. Read and approve minutes.
19. Adjourn.

NOTE.—The above order of business was arranged at the 53d session of the Salem Association. The Clerk was instructed to have it printed on the "fly leaf" of the minutes, with this note appended, requiring all succeeding Clerks to observe this arrangement.—CLERK.